MAN'S light of avenue and nhattan, was ast week. Dr. David subject was:

Fight of Bible." The Ekothy 3:14-17:

In the things of Nas the re sday ving of whom lina McDuffi ed a sat known the enalker a wis cooking as the continuous of the was a Scripture is given by insileggma God, and is profitable for house or reproof, for correction, the Marble

pr. Burrell said:

if yas trouble in Ephesus. The
prices ere had fallen on "perilous
nt frow False teachers had crept in
it here e leading away all such as
thing ears."

Up. thing ears.

up. thing e

other continue in the truth; and he ocd his people, a profound loy-the Scriptures as the word of

reminds the young pastor that strang dearned the Scriptures in his caboora hood. In his old home at Derbe with hother Eunice and his grandsaid name of the Lois had instructed him. Sed is the man or woman who look back to such training as The father of John Stewart The father of John Stewart Canada de lined to tassh religion to his declined to teach religion to his the father of David Livingstone himly uired his son to commit the One himly uired his son to commit the One tive. Indred and Nineteenth Psalm to mory and take the Scriptures to be lamp unto his path;" and the diftence is manifest in the life and he caracter of these men.

Paul reminds Timothy also that he Scriptures had made him "wise nto salvation, through faith in thrist." No man can search the Scriptures without finding two things, namely, Christ and Life; as our Lord said, "Search the Scriptures; for in them ye think ye have eternal life, and those are they which testify of Me." This youth had found Christ in the pages of the Book and, accepting Christ, had been saved by faith

Paul assumes, furthermore, that Timothy, as a "man of God," must be true to the Scriptures. This ought true to the Scriptures. This ought to go without saying, since "men of God," in or out of the ministry, are in covenant bonds to be loyal to it. The question now arises, "What shall a Christian do with his Bible?" Shall he be satisfied with morely

Shall he be satisfied with merely reading it? Is it enough for him to talk about it? Shall he approach it in a critical spirit, with the purpose of finding fault with it? If so, he must not expect to find much that is "profitable" in it.

In one of Krummacher's fables he tells of a roclety of learned men who resolved to make a voyage to investi-gate the properties of the magnetic needle. The ship being ready to sail, they went aboard and, placing a mariner's compass in their midst, sat down to observe and scrutinize it. Thus they sailed to and fro, watching the needle and each advancing and defending his own theory as to the secret power which moved it. At length there was a violent crash; the ship had struck upon a rock, and the waves rushed in. Then those learned men, all seized with terror, leaped overboard and swam ashore. And, sitting there on the barren rocks, profey lamented one to another that me the was no dependence to be placed the magnetic needle!

For a like reason there are "biblichal experts" who can see no profita-bleness in Scripture; but there are others who search as for hidden treasure and find in these pages the unspeakable gift of life.

first, "for doctrine." As a rule of faith it serves, like the mariner's chart, to sail by. It tells us what we are to believe as to spiritual things; and truth is the basis of life and character. For "as a man thinketh in his heart, so is he."

One of the singular characteristics of the Bible is this: Of all the so-called "sacred books" it alone presents a multiplicity of truths which can be arranged into a harmonious system. Who ever heard of the Moslem system of theology? Or of the Buddhist system of doctrine? The other religions make no pretense of presenting a consistent creed, but the ruths of the Scripture are like parls, which can be strung upon a necklace, having for its central gem this saying: "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."
Another singular characteristic of

Bible is, that all its truths are forth under a divine seal of authority. All are not equally "profita-ble," since it is not so important, for example, that we should know about

ble," since it is not so important, for example, that we should know about the birth of John the Baptist as it is that we should know that Jesus is the only begotten Son God. but all its truths are gually thoritative, since all alike were "we ten by holy men as they were mend by the Spirit of God." The entire Book is signed and esaled with a "Thus saith the Lord."

The quest of truth was set forth by the ancient Greeks in the story of Jason and the Argonauts, who set forth in the good ship Argo to find the golden fleece. It would have been a vain quest, despite the fact that Hercules and Orpheus, with his lyre, and the twins Castor and Pollux were in that famous crew, had they not known, with some degree of certainty, where the golden fleece was to be found. Somewhere among the islands of the Hesperides? That was all too vague. But Colchis, just there, and nowhere alse, was their destination. Thither they sailed, found the Leece, and brought it home.

Truth is the principal thing. But

where shall we search for it? There be some place of authority er we can go with an assurance

of finding it. To wander about among the islands of the Hesperides, guided by nothing more trustworthy than opinion and guess work, doubting and wondering, with the rocks and forests as our farthest horizons, this is to pursue a vain and honeless. and forests as our farthest horizons, this is to pursue a vain and hopeless quest. And little wonder if we are lost in doubt and perplexity. To our cry "Where is truth?" the echoes answer, mockingly, "What is truth?" But the Christian takes up his Bible, opens it, and lo, from every page there comes a voice, "I am the truth."

If then a man would be a believer.

If, then, a man would be a believer, and not a perpetual doubter; if he would rest on authority and not on opinion, let him search the Scriptures, for

This is the judge that ends the strife When wit and wisdom fail, Our guide to everlasting life, Through all the gloomy vale.

Second. The Scriptures are profitable "for reproof." They answer the same purpose that the North Star does when the ship gets out of her course. Only a "dead reckoning" is possible without it.

The man who follows his own do.

The man who follows his own devices and knows no other or better standard of truth than can be found in his inner consciousness must not be surprised if he loses his bearings as to the great problems of life. What do you believe about God? Or about Christ? Or about Revelations? Or about the Atonement? Or about Justification by Faith? Or about Heaven and Hell? If you have no Bible, you are at liberty to say, "My opinion is thus and so," but if you are a Christian and have taken the Bible as your rule of faith, you are bound as your rule of faith, you are bound. as your rule of faith, you are bound to say, "I have found it written thus and so in the Word of God."

Our faith as Christians is not a

matter of hearsay or personal opinion, but of authority. "And the Lord answered Job out of the whirlwind, saying, 'Who is it that darkeneth counsel by words without knowledge? Gird up now thy loins like a man, for I will demand of thee, and answer thou Me!'" So speaks the Infinite to the man whose breath is in his nostrils, "Be still and know that I am God."
Third. The Scriptures are profita-

ble "for correction." The sailor who is in doubt as to his whereabouts, gets his latitude and longitude by the use of his quadrant and steers accordingly. So does the Christian search the Scripture, and, on fluding himself wrong, makes haste to return to God.

one of the general assemblies of the Church of Scotland the venerable Dr. Erskine sat within the rails and heard, impatiently, a discussion which seemed to him to proceed without due reference to the Scriptures. length he arose, and with a voice tremulous with age, said. "Moderator,

opening it, he read the prescript, Opening it, he read the prescript, and adding simply, "Thus saith the Lord," sat down. But that was enough in a Christian assembly; for there the word of the Lord is an end of controversy. "To the law and the testim if they speak not according to this Lord, it is because there is no life in them."

Every man must say for himself Every man must say for nimself whether he will take the Scriptures to be his guide or lean or his own understanding; but having made the Scriptures his choice, he is bound to live accordingly.

One may go his own gait or let God direct him. In the former case he is not a Christian. In the latter case he is. I know of only these two kinds of people in the world, to wit: Men of God and men without God.

Fourth. The Scriptures are profita-"for instruction in righteousness." As a "rule of practice" they are like the rudder of the ship.

One of the great words of the Bible is righteousness. It is set forth in two perfect symbols, namely the Ten Commandments and the Sermon on the Mount, and one perfect Exemplar.
The critic has yet to be found who can pick a flaw in the Decalogue; and by common consent Christ is the one immaculate man who has lived in this world of ours. world of ours.

But if we as Christians believe in

bleness in Scripture; but there are others who search as for hidden treasure and find in these pages the unspeakable gift of life.

The man who reads, ponders and inwardly digests will find that the Word is profitable, particularly in these four ways:

First, "for doctrine." As a rule of faith it serves, like the mariner's chart, to sail by. It tells us what we are to believe as to spiritual things; and truth is the basis of life and character. For "as a man thinketh in his heart, so is he."

But if we as Christians believe in the Bible, which presents such an admirable code of morals, how is it that there are so many inconsistent professors among us? The point is well taken; we freely acknowledge the justice of it. But in that criticism what a tribute is paid to the morality of the Bible, and to the Christ who perfectly exemplifies it! Behold the Book, how faultless its standards of righteousness! And behold the Man! The world finds "no fault in Him at all."

But there is this to be said. The

But there is this to be said: The best people are Bible Christians. There is not one among them who claims perfection; but, taking them by and large, good, bad and indifferent we do not shrink from a coment, we do not shrink from a com-parison. Let a thousand of them stand up in line, and a thousand others who reject or ignore the Scriptures in an opposite line, and we are ready to have the exhibit stand upon its merits.

But suppose all Christians did live up to the standard of the Bible, what people they would be! One Man did so once. He "brought the bottom of so once. He "brought the bottom of His life up to the top of His light." The Bible was His rule of faith and practice, and in His walk and conversation He was true to it. And when He hung upon the cross, the soldier in charge of His execution was moved to cry, "Verily, this was a righteous man!"

It remains to emphasize the most

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FRANK J. CHENET makes oath that he is senior partner of the firm of F. J. CHENET & CO., doing business in the City of Toledo, County and State aforesaid, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and gvery case of CATARRH that cannot be cured by the use of HALL'S CATARRH CURE. FRANK J. CHENET. Sworn to before me and subscribed in my presence, this 6th day of December, A. D., 1886.

A. W. GLEASON.

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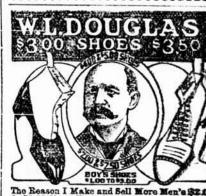
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